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A

COMPENDIOUS VIEW

OF

GENUINE CHRISTIANITY,

CHIEFLY EXTRACTED FROM AN AUTHOR

OF THE LAST CENTURY,

AND

A MUCH ESTEEMED WRITER OF THE PRESENT;

William Law

SHEWING THE DIFFERENCE BETWEEN THE

PRIMITIVE AND MODERN CHRISTIANS:

AND THE CAUSES THEREOF.

TO WHICH IS ANNEXED

AN INTERESTING MANUSCRIPT,

FOUND AMONG THE PAPERS OF

A LADY DECEASED.

BRISTOL:

PRINTED AND SOLD BY J. MILLS, CASTLE-STREET,

AND DARTON AND HARVEY, LONDON.

1799

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BRITISH MUSEUM

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EXTRACTS

EXTRACTS FROM AN AUTHOR OF THE LAST CENTURY, &c.

IN the epistle of St. Paul to the Galatians, chap. 5. v. 16, are these remarkable words, "Walk in the Spirit, and ye shall not fulfill the lusts of the flesh." And in his epistle to the Romans, chap. 8. v. 13, he declares, that "if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live."

The end of *Preaching* hath been, and still is, that the children of men might thereby learn to deny, turn from, and forsake every evil; and how and by what means be enabled to live a sober, righteous, godly life in this present world, possessing peace with God in their own consciences here, and eternal life hereafter.

Now to effect this great work, in which thousands of laborers have for many years been employed, the Apostle gives this short exhortation: "*Walk in the Spirit*:" affirming to the Galatians that if they walked in

 the

the Spirit, they would not fulfil the lusts of the flesh; they would not yield to evil motions, nor satisfy their carnal desires; which is the only way to mortify the deeds of the body, and cure every spiritual infirmity. But this Scriptural way of salvation having been long overlooked, and few in our present age knowing what it is to walk in the Spirit, let us consider,

1st. What St. Paul was, and how he came to be a gospel minister.

2nd. What the People were to whom he wrote those Epistles.

3rd. What the Apostle called flesh and spirit, and wherein we walk after them.

4th. What we are to understand by his words, *die* and *live*.

5th. How we may, through the Spirit, mortify the deeds of the body.

By reading the Scriptures we may find, that the Apostle Paul was an Israelite, of the seed of Abraham, and brought up a scholar, well instructed in the law; as to his religion, he was a Pharisee.

And what were the Pharisees? not a loose, profane people; but in outward appearance, very religious, zealous for their temple and the service thereof; with all other outward observations; insomuch that Jesus said of them, "that they made clean the outside of the cup and platter;" which very few do in our days.

But when the time drew nigh, in which the

the worship of God was no longer to be confined to Temples made with hands, but that He would dwell in, and be worshipped by sanctified hearts; and that the laws given by that great prophet Moses, for the House of Israel to observe and walk in, must cease to be the only rule of righteousness; but Jews and Gentiles were to be directed to that new law written by the Spirit of God in their inward parts; now when a greater than Moses was come, proclaiming a kingdom at hand, that consisted of a more excellent righteousness than theirs, testifying to those outside worshippers that notwithstanding their great zeal for the Temple and its service, they were but hypocrites and blind guides; the rulers were offended, and having a bitter spirit, notwithstanding their outside righteousness, endeavoured by persecution, to obstruct the coming of that kingdom; murdering the Prince, and imprisoning his subjects: in which persecution none was more active than Paul, wasting the Churches beyond measure.

But in the height of his persecution, God stopped his proceedings, shewing him that it was not men, but Christ in men, that he persecuted; which was really so; for had not Christ, by his eternal spirit, been in those men whom Paul persecuted, opening the eyes of their understandings, to see the emptiness of all shadows, and to turn from them, Pau would have had nothing to say to them; but they worshipping

God in spirit, and slighting the outward ceremonies of Temple worship, Paul accounted them as a people not worthy to live.

But it pleased God to reveal in Paul the same Christ that he persecuted in others; and that revelation, or inward knowledge of Christ, was the foundation of all Paul's knowledge in the mystery of godliness. He had not his future teaching from men, nor from books, but from the operation of the eternal spirit of Jesus in himself; for submitting to be led by that spirit, he grew in grace; and thereby increased in the knowledge of Christ, and so went not up to Jerusalem, to them that were Apostles before him, for instructions or orders; but in the strength of the Lord, with living experience in his heart, instead of a book in his hand, he went into Arabia to preach the gospel to the Heathen. And what foundation did he lay? Not circumcision, which was the foundation of the Jews' religion; nor of water baptism, which too many make the foundation of the Christian religion; for he told the Corinthians that Christ did not send him to baptise, but to preach; and thanked God, that he baptised no more of them than Crispus and Gaius, and the household of Stephanus.

Paul's eyes being then open to see the gift of God in himself, his work was now to open the eyes of others, that they might also see the gift of God in themselves.

Those

Those Heathens had, as every man that cometh into the world hath, an inward light, that shewed them, as it sheweth us, what is right, and what is wrong; what is just, and what is unjust; though in their ignorance they might have as little regard thereto as many of us now have.

As the kingdom of heaven consisteth of righteousness, this great Apostle's endeavours were to reduce those people to a righteous life and heavenly conversation. And what better foundation could any man lay, in order to a righteous life, than a light in ourselves? A guide, that if truly followed, will lead to God, from whom by unrighteous living, all men depart. This St. Paul experienced, which made him an able minister, capable of preaching without first studying his sermon, and confidently to affirm unto the Galatians, that their way to a righteous life, was to walk in the Spirit; or to follow this guide.

Thus I have shewn how this eminent Apostle came to be a gospel minister; and now I shall shew what the people were to whom he addressed those epistles.

The Romans and Galatians, before their conversion, were Heathens, for they knew not the true God, but worshipped dumb idols. A people that lived, as too many now do, in all manner of ungodliness, walking as St. Paul told the Ephesians, "according to the Prince of the power of the "Air"; but being turned from their darkness,

became

became acquainted with this true light, which never consented to any unrighteous action.

To this light many of those Heathens turned, taking it for their guide, and confiding therein; which was true faith in him who was given for a light to the Gentiles, and was of the same nature with the faith of Abraham.

This people became convinced, (though many of us are not,) that after they were turned to the Lord, they had a race to run. As from God and godliness they had departed, so to God and godliness they were to return.

They did not content themselves as too many of us do, with a Christian *name;* but following this leader, they walked in newness of life, sober, righteous, and godly, which St. Paul commended, telling the Galatians that they run well; and we shall run well also, if we run the like race; which cannot be expected until we take their guide to be our guide.

But the Churches of Galatia, being at that time, as St. Paul called them, little children, a people of small growth in the knowledge of the mystery of godliness, were by some, (whom St. Paul wished cut off,) persuaded, as many now are, that an upright, sober, godly life, was not enough; but they must also be in the exercise of some outward worship; and the Jews' religion carrying the greatest shew of godliness, they were persuaded to imitate their customs. But the

Apostle

Apostle having experienced the insufficiency of outward services to change men's natures, and reduce them to a righteous life, told the Galatians, "That if they were circumcised, Christ should profit them nothing." If they went from an inward guide, to rest, as the zealous Pharisees did, on outward performances, he that was given for a light and a leader, would not be their light, nor their leader. And, indeed, nothing is more evident; for if Christ be the way, if walking by the Spirit be the means, by which we must mortify sin, and attain to a righteous life; whosoever departeth from this way, whosoever slighteth this means, can have no more benefit from Christ (than a traveller hath from a guide whom he forsaketh) in order to a righteous godly life.

As Christ is a quickening Spirit, it must be by submiting to his spiritual operations, that a righteous life is attained; nothing less can change our natures, and make us new creatures; and until we are new creatures, our conversation cannot be in heaven.

The epistles of St. Paul were written to a people who were on their journey from death to life; they were come out of Egypt, but not come to the promised land; they were turned from darkness, and had their faces Sion-ward, but were not come to the new Jerusalem, the city of God; they had begun in the spirit, but were not come to the true worship in spirit; they had received Christ,

but

but were not rooted and grounded in Him: —To perfect what was begun, the Apostle gives this advice, "Walk in the spirit" keep to your inward guide, for it is that alone that can raise the sons and daughters of men from their fallen state, and bring forth in them a life of holiness and righteousness.

The third thing to be considered is, what the Apostle calls flesh and spirit, and wherein we walk after them?

It is evident, that flesh and spirit are both leaders, otherwise we could not walk after them; and if leaders we must be followers, bringing forth in words and deeds what is in our hearts, or conceived in our minds; for every deed hath first a thought, either good or evil.

Evil thoughts arise from that which St. Paul calls flesh: good thoughts proceed from that which he calls spirit. So then flesh and spirit is a root of evil, and a root of good in ourselves.

From the flesh proceed all such motions as lead unto vice: from the spirit proceed those convictions that we feel in ourselves on yielding to sin; and all the rebukes that follow us when we have suffered the enemy to prevail over us; and those rebukes are in love to us, as our rebukes are in love to our children, that they may stand in awe, and not offend.

As often as we yield to evil motions, we give place to the devil; and whosoever yields

to one evil motion, shall have another of the same kind; and the oftener we yield, the more power he hath in us, and the more he prevails over us. And all the refuge that any man hath, when evil motions arise, is by turning to that in his own heart, which St. Paul calls the spirit, for that will not consent to any evil whatever; and whosoever cleaves close thereto, keeps close to God; they abide with their guide, and "Walk in the spirit."

The converted Heathens walked by this rule; they took the spirit of Christ in themselves for their guide; they confided therein, and became followers thereof; which brought them to be an holy nation, and a peculiar people. And we should be the same, did we turn to this eternal Spirit in our own hearts, and order our conversation according to the leading and guiding thereof; for by adhering to this, we do not fulfil the lusts of the flesh.

The fourth thing to be considered is, what the Apostle intended by these words, *die* and *live*.

Certainly he did not, by the word *die*, intend a cessation of their mortal lives, for such a dying in the Lord's appointed time, is common to all men; they that live after the spirit, as well as they who walk after the flesh, must experience a death of the body.

The dying that the Apostle meant was a decay of the inward divine life, a dying unto righteousness; which few notice in this day:

namely,

namely, such a dying as the first man Adam experienced, when he departed from the government of God, his original state; or such a dying as the Israelites experienced, when they depended upon outward observations, omitting to do justly, love mercy, and walk humbly with their God.

Now such as walk after the flesh, living in the practice of any known sin, depart further from God, and come to have less life, less light, less fear of offending God, and injuring of their neighbours, and this is the dying unto righteousness.

As they that live after the flesh, have less life, less light, less grace, less fear; so they that walk after the spirit, find an increase; they possess more life, more light, more grace, more fear of offending God, or their neighbour; and this is living unto righteousness. As the one departs further from, so the other draws nearer to, the kingdom of heaven.

Had we not in ourselves spirit as well as flesh; light as well as darkness; a conducter in the way of life and salvation, as well as a leader in the paths of destruction; we might lay the loss of life, and all the calamities that sin brings, upon Adam, or upon the Devil, from whom all evil motions proceed.

St. Paul knew what corrupted the sons and daughters of men, and from whence all ungodliness doth arise; and to cleanse, to purge, to purify, to make Heathens become

real

real Christians, and Sinners, Saints, describes no other means but this "Walk in the spirit." For as we keep to this, we shall learn, as the converted Heathens did, not only to deny ungodliness, but also to live godly in this present world.

But if we rest, as the zealous Pharisees did, in outward performances, and omit the Apostle's direction "Walk in the spirit;" although we have as great a zeal for our forms of godliness, as ever Paul had for the Jews' religion, it will profit us no more than circumcision would have profited the Galatians.

We have had much preaching and teaching; the joys of heaven set forth; the torments of hell threatened; but have such preaching and teaching, made us an holy nation, and a peculiar people, exceeding all others for honesty, justice, truth, and faithfulness? Have all the exhortations we have heard, enabled us to mortify the body of sin, the root and cause of ungodliness? Have we thereby been translated, as the heathens were, out of the region of darkness into the kingdom of the dear Son of God, so as to have our conversation in heaven, whilst our bodies are on earth? Can we say, "Old things are done away," all proud thoughts, all covetous desires, all wrath, envy and malice; and in the stead thereof, these new things brought forth, namely, humility, meekness, temperance, selfdenial, with unfeigned love to God and our neighbour?

Can

Can we say, there was a time in which sin had such dominion over us, that we could not refrain from fulfilling the lusts of the flesh; but now we are so limited by the spirit of Christ, that we must be temperate, we must be sober and vigilant, we must be just, upright and faithful in word and deed. If this be our state, we are, as the primitive christians were, "Dead unto sin, and alive unto righteousness:" built upon the same rock as they were. But if we are not come to this, it would be our wisdom to turn to the Lord, as they did, and build on the same foundation that they built upon, namely, "The true light that enlighteneth every man that cometh into the world;" that we may know the spirit of Christ, as they did, and have a guide and leader in the paths of godliness as they had; for it is by and through the eternal spirit of Jesus in our hearts, that our corruptions must be purged and a real conversion wrought, so as to become new creatures in Christ Jesus; and experience the new birth, so remarkably enforced by our adorable Redeemer to Nicodemus a master of Israel, 3. John v. 3. "Except a man be born again, he cannot see the kingdom of God."

St. Paul declared the words of wisdom and of experience, when he said to the Romans, "He is not a Jew, which is one outwardly; but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit,"

spirit," and again, "That which may be known of God is manifest within," there he had his knowledge in the mysteries of godliness: whatever he preached, whatever he wrote, the source and spring of all, was the spirit of Christ dwelling in his heart. He knew no more of the operation of inward and spiritual grace than any one of us, until he was enabled to turn his eyes inward, and to walk in the spirit; and so he recommended what he himself had experienced, at the same time remarking, "There is no respect of persons with God," evidently implying what our Lord had before declared, "Every one that asketh, receiveth: and he that seeketh, findeth."

Many can talk of redemption, justification, sanctification, and salvation by Christ: but he only is a christian who is a witness of such things wrought in himself. They know what it is to die, and what it is to live; what it is they are redeemed and saved from, and by what means.

The fifth thing to be considered is, how the sons and daughters of men may, through the spirit, mortify the deeds of the body.

Now the deeds of the body, which are to be mortified, are in general:—an evil spirit in man, the *root* of all evil: therefore every thought, word and action proceeding therefrom, is through the spirit of Christ, to be mortified: and nothing can give us a true sight

sight thereof, but the spirit of Christ, or light of righteousness in our own hearts.

In all our attempts to discover what deeds are to be mortified, let us carefully attend to our aim and intention therein; and what can make such discovery? not books, nor preachers; but the spirit of Christ manifesting sin and evil within our own hearts.

We do not find St. Paul charging the Galatians with any manner of loose living, but with their "Observing days and times:" and what harm could there be in observing days and times?

Though the Galatians might see none, the Apostle saw much, otherwise he would not have asked them, "Who had bewitched them?"

They had begun in the spirit, they had walked for a season after an inward guide, which is the only leader to such a life of righteousness, as the Lord, in all ages, required of the sons and daughters of men; which was not a form of godliness without life, but truth in their inward parts: for if we have truth prevalent in our hearts, it will shewforth itself in fruits of righteousness.

St. Paul knew the Galatians could never attain the divine life, by imitating an outward worship, much less by observing days and times (too much a practice in our days) therefore he counted it among the deeds of the flesh; "Are ye so foolish (said he) having begun in the spirit, are ye made perfect by the

the flesh?" as if he had said, are ye so void of understanding, having begun to walk in newness of life, do you think to have your conversation in heaven, whilst living on earth, by going back to the performance of outward services?

"This persuasion," said he, "is not of him, that called you." And if it was not of God, it must be from the old deceiver:—many have since been deceived thereby, persuading themselves, that godliness consisteth in that which is accounted true devotion, but in reality is not, whilst they are living in pride, covetousness, envy, and many other things, which are deeds of the flesh; having never experienced a translation out of the kingdom of darkness, and living under the spiritual guidance and government of Christ.

Man's fall was not from an outward religion or form of godliness, but from a divine life; from a state in which the will of God would have been done on earth, as it is done in heaven; from this state through the entrance of sin, the sons and daughters of men are departed; to this state the primitive christians aspired, through the mortification of sin, and faith in Jesus Christ the second Adam.

The first Adam lost the divine life: this the second Adam came to restore; and as many as have the spirit of Christ and live under his government, become witnesses of this divine life being restored.

The common prayer book contains as excellent

excellent matter as could be collected out of the Scriptures: no one can be admitted into the Church without security, promising in behalf of the child, that it "Shall renounce the devil and all his works, the pomps and vanities of this wicked world, all the sinful lusts of the flesh, believe the articles of christian faith, and keep God's holy will and commandments." These promises were they truly performed, would make us a holy nation, no way behind the chiefest of saints. For those that rose highest, rose no higher than being enabled to "Walk in God's commands all the days of their lives."

But it is rare to find any who performs this covenant, the reason is, we say the Scriptures are our rule, but we observe it not; St. Paul's advice is not followed, we do not "Walk in the spirit:" which if we did, the divine light in own hearts would shew us the risings of evil motions and what they lead to; and that is the time to "Forsake the devil and all his works, with all worldly vanities and sinful lusts:" for if we deny evil motions, we shall never be found in evil actions; and until we depart from evil, we cannot do the things that are good. Sin must be mortified before we can lead a righteous life: the works of the devil must be denied before the commands of our God can be walked in one day, much less all the days of our lives.

This St. Paul experienced, which made him

him with confidence say, "Walk in the spirit, and ye shall not fulfil the lusts of the flesh."

For if we deny and turn from every motion, that the light of Christ, in our own hearts shews us to be evil, we shall not fulfil them, but by the help of grace, shall mortify the root from whence they arise: for that which is not fed, withers and dies.

By this the converted heathens came to be a holy nation: this is the way to be citizens of the new Jerusalem: by this means the Colossians were, and we may be, translated into the kingdom of the dear Son of God, to live under his government: this is the kingdom that John the Baptist proclaimed to be then at hand; this is the kingdom that the disciples of Christ were to pray for the coming of: this is the kingdom that consisteth of righteousness, and standeth in power; this is the kingdom that all believers are first to seek: for under the government of the spirit of Jesus in their hearts, the sons and daughters of men are restrained from doing any thing unrighteous.

Many of the present professors of christianity are persuaded, that though they are unrighteous in their lives, yet being in the exercise of several religious performances, it shall go well with them.

But the living Lord doth not take notice what religious opinions we hold, but what leader we follow; for let our profession be

what it will, if we live after the flesh, we shall die. And, though little appears that is called religion, if we walk after the spirit, if our conversation be in heaven, if truth be in our mouths, and equity performed by our hands, we shall live. But who are capable of walking after the spirit, and, through the spirit, of mortifying the deeds of the body?

We may find many, even amongst us, who bear the name of christians, that through a perseverance in evil doing, are become dead in sin, having no sense or feeling of any thing in themselves that is of God; and such as have no acquaintance with the spirit, cannot "Walk after the spirit."

Others there are who are not dead, but dying; they have both sense and feeling; they have that in themselves that would lead them to better things than they practise, but have little or no regard thereto; they take it not for their guide; and whilst they slight that in themselves which discovers the deeds of the body, they can in no wise mortify them.

But some may be found who are weary of their sins, and burthened with their iniquities, having an hunger and thirst after righteousness; and all such are a quickened people, and capable, through the spirit, of mortifying the deeds of the body.

Thousands in our present age, have been awakened from the sleep of sin, and have had in themselves a true hunger and thirst

after righteousness; but being awakened under an outward ministry, from that they expected to have their hunger and thirst satisfied.

Many may be thus awakened, but they are not quickened thereby. "It is," as Christ said, "The spirit only that quickeneth;" and what can raise life, but that which giveth life? What can satisfy a soul that thirsteth after righteousness, but that which is in very truth the source and spring of righteousness? It is in ourselves the well is to be found, that whosoever drinketh thereof shall never thirst; there is the spring that floweth up unto everlasting life.

As the kingdom of heaven stands not in words, but in power; so it is not words, but the power of God that can mortify the deeds of the body, subdue our nature, and make us new creatures.

Could words fill us with righteousness, justice, truth, and faithfulness, we should have been a holy nation long since; for there hath been no want of words, but there is still want of justice and faithfulness, in the lives and dealings amongst men, even to the disgrace of christianity.

Could good words introduce the hearers into a righteous life, instead of saying, "Walk in the spirit," St. Paul would have said to the Galatians, "Hearken to your minister;" he would have had no need to have recommended to them an inward guide. But the Apostle's experience evidenced to

him, that it was not by hearing of words, but through his obedience to the law of the spirit, that he came to mortify the deeds of the body, and lead a righteous life; and what he found to be effectual in himself, that he recommended to the churches.

Words, though ever so well expressed, may be forgot, they do not abide; but the eternal spirit abides, that is the teacher that can never be removed into a corner.

The use of words in the work of Salvation, is to awaken such who are a-sleep in sin, and to turn them, as St. Paul turned the heathens, to an inward guide; and for admonition, whilst they are on their journey, to keep with their guide.

Had such, who hungered and thirsted after righteousness, pressed after that, for which they hungered; had they acquainted themselves with the eternal spirit, that kindled those desires, and followed the leading thereof, it would have rooted out pride and selfishness; it would have reduced them to an humble, lowly, meek, patient, peaceable frame, to keep their promises, to be just in all their dealings, to do the thing that was right at all times; it would have removed their burden, and given them rest and peace: for the spirit of Christ, as an inward saviour, can only satisfy the hungry and thirsty, and give rest and peace to the burthened and heavy laden soul.

If we would be as the primitive christians were,

were, we must begin where they did; we must turn to this inward saviour, the true light shining in our own hearts, and walk in that light until we become children of the light; we must walk in the just man's path by the guidance thereof, till righteousness obtains a birth in our souls. This made the primitive christians religious indeed; by this they profited; otherwise the blind, ignorant heathens could not have come to be fellow citizens with saints, and of the household of God.

St. Paul was not a stationed minister at any one particular place, consequently his preaching could not be constantly attended by persons residing in towns and villages through which he journeyed; but the primitive Christians heard the voice of the true Shepherd, as oft as they strayed; and to this voice modern Christians ought to attend, for under the new Covenant, God doth speak to his people, through the spirit of his Son in their hearts.

The first step to a life of righteousness, is to acquaint ourselves with that in our own hearts, which reproves us for unrighteousness; until we attain this, we are strangers to the foundation of a right conversion: approaching near to the kingdom of God depends on our denying, turning from, and utterly forsaking whatever the divine light in our own hearts doth reprove; and by such denials the deeds of the body become mortified. As we make

this

this our concern, and are faithful therein, this light shines more and more; and the more light we have, the greater discovery it makes of what is evil, what is to be denied, and turned from, and forsaken; guiding our steps by this rule, we build on the true foundation, we walk in the living way, we grow in grace and the knowledge of Christ, and draw nearer and nearer to his kingdom and righteous government; and all power is here felt, and in this consisteth a righteous life.

This was the advice of Christ, "strive to enter in at the straight gate;" testifying that the way to eternal life was narrow; and what is this strait gate, and narrow way? not self-interest, nor self-righteousness.

Self-interest is the root of all coveteous practices, fraudulent dealings, and unjust actions. Self-righteousness is the root of formality, and contention about religious observances, of which there is too much in the christian world; they persecuting one another, as the unconverted heathens did the primitive converts.

Neither of these paths lead to that kingdom that consisteth of righteousness and peace. Had the converted heathens walked in these paths, they would not have been a holy nation; their conversation would have been in the earth, and not in heaven. The strait gate and narrow way that leads to a righteous life, is self-denial; a denying of every thing,

the smallest, as well as things that seem weighty, proceeding from an evil root in our own hearts; which nothing can discover but an inward light. But with sorrow we may say it is rare to find one amongst many, who lives in the practice of what he himself acknowledgeth to be right. Who will not confess, that to speak the truth on all occasions is right? Who, but will allow, that to keep every promise, though to our own hurt, is honest and right? Who, but will grant, that to do unto all men as we would be done by, is just and right? yet few live in the practice thereof; and if we do not live in the practice of what we know to be right, what doth all our knowledge profit us?

So that if we do not wilfully shut our eyes, we may evidently see, that the only way to a righteous life, is to "Walk in the Spirit;" to follow the leadings of an inward guide; to deny and turn from what the divine light in our own hearts discovers to be unrighteous, unjust, or dishonest. And by turning from evil, we embrace the good, and experience a birth of the divine life; by forsaking vice, by dying to sin, we come to be made alive unto righteousness; the life of God ariseth in the soul, and prevails over the depravity of fallen nature. And to such, as St. Paul said, "there is no condemnation," they have the answer of a good conscience, peace with God, and peace in themselves; peace whilst they are on earth, and peace when the

body

body drops, and then the soul shall enter and enjoy a state of glory inexpressible to all eternity; rejoice oh! ye children of God, at such a prospect.

From all that hath been suggested, of the advantage arising from an introversion of the mind, and an attention to our thoughts, our will and desires; it is not hereby intended to discourage the assembling ourselves together for the public worship of Almighty God, agreeable to the advice of the Apostle, Heb. 10. xxv. No, by no means.

But it is much to be lamented, that what our ancestors have told us, is too true; namely, "That there was more honesty and plain dealing amongst men in ages past, when there was less preaching, than can be found among men now." The reason of such an assertion is too, too evident, when 'tis considered that self denial, and giving up ourselves to an entire dependence upon the spirit of grace in our hearts, (and not merely the hearing of preachers,) must mortify sin, subdue our depraved nature, and make us new creatures; which is the ground of real honesty and plain dealing.

Of this true self denial and surrendering to the government of God in our own hearts, where alone is to be found the source of good and evil; of this self denial and submission, it is greatly to be apprehended, we have much less than men of old, for though preaching abounds, we see pride and covetousness,

ousness, with many other enormities to be abound; the reason is, attendances upon outward preaching is more pleasing to human nature, than the straight gate and narrow way of self denial, though outward preaching in our present age, hath obtained the name of religion, Christianity, and true godliness; insomuch, that should a man add to his faith virtue, and all other graces, by which an entrance into the everlasting kingdom of Christ is abundantly administered, if there be not a regular conformity to some outward mode of worship, he shall not pass for a godly man. Though he be humble, lowly, meek, patient, peaceable, though truth be in all his words, and faithfulness in all his deeds; keeping himself unspotted from the world; if he be not strict in the exercise of some outward form of godliness, he is not accounted religious, or scarcely a christian.

Conformity to a sect or opinion, is become the criterion to judge who is a religious man, the only bond of unity and brotherhood; if this fail, a shyness and estrangedness soon ensue: but let our zeal for conformity and opinions be ever so great, it is he that ordereth his conversation aright, that shall see the salvation of God.

If what hath been said, seem strange to the reader, it is because the reader is a stranger to primitive christianity: if Christ who was the primitive christian's leader and guide, was our leader and guide; had we followship

with

him as they had; our hearts would say, "It is even so."

And let the reader take notice, that notwithstanding at the beginning, the christian path is beset with many difficulties, yet after he hath travelled a while, and patience hath had its perfect work, he will be enabled to run therein with great delight. For Christ's government in the hearts of all true believers, is accompanied with peace and joy. All the pleasures of sin that the world affords, are not to be compared to the joys of the righteous. Every evil motion we deny, in obedience to Christ, affordeth a joy far superior to that which a warrior hath in battle, when his enemy flies before him.

Let us therefore accustom ourselves to true self denial, and the strength of sin will, from day to day, be weakened; and as Joshua and Caleb said, "The Lord will be with us;" his grace will be in our hearts, and his fear before our eyes; and then it will be more pleasant to lead a sober, righteous, godly life, than ever it was to live a sinful and ungodly life: for though in our flesh dwelleth no good thing, (the flesh always lusting against the spirit) yet through divine assistance it will become powerless; and our members that were servants to sin, will become servants to righteouness, as it is written, "The elder shall serve the younger."

But if we rebel against the Lord, by join-

ing

ing with the motions of sin, as many do who are called christians, as well as heathens; this war will as it were end even before it is begun; and as we live, so we shall die; and then we shall know that a christian name, without a christian nature, will stand us in no stead; for it is not to him that is overcome, but "*To him that overcometh*, (our blessed Lord saith) *will I grant to sit with me in my throne even as I also overcame and am set down with my Father in his throne.*" Rev. 3. xxi. And on all such the second death hath no power.

EXTRACT

EXTRACT OF A LETTER

FROM A

MODERN WRITER, &c.

YOU tell me, Sir, that after twenty years zeal and labor in matters of religion, it has turned to so little account, that you are forced to desire a speedy answer to this question, *Where shall you go, or what shall you do, to be in the truth?*

Let me first premise thus much. Every man in his fallen state has all that in him, though in a state of *hiddenness*, which was the glory and perfection of the first created man, just as the *root* of the *lily*, in the winter's cold, hath all that in it, which was the beauty of the summer's flower. What is hidden in the root of the *lily*, lies no longer in its seeming death, than till the spring-sun calls forth its life.——Now one *divine dispensation* after another is to do that same to the fallen soul, which the spring and sun do to the *lily* root; namely, to call it out of its state of death,

death, and make something of its first glory come to life, and spring forth.——Hence it is, that *the kingdom of God*, to which Adam died, *is like to treasure hid in a field*; and 'tis said, *the kingdom of God is within you*. But this could not be true, unless all that glory, which *Adam* lost, was still preserved as *a seed* or hidden *root* of life in him: and all this, through the mercy and *free grace* of God, who foreseeing the fall of *Adam*, willed that *a seed* of his first glory should be preserved in him; made known to him by *a seed of the woman*, which through the word made flesh, should, in spite of death and hell, grow up to the *fulness of the stature in Christ Jesus*.

And as the kingdom of heaven is every man's treasure, as surely within him as his own soul, so that which hides and covers it from us, is that *beastial* life, in which the immortal soul is wedded to the *lusts of the flesh*, the *lust of the eyes*, and the *pride of life*, and subject to the workings of that evil spirit, which our Lord calls the *prince of this world*.

Nothing can tell you the truth, or establish you in a just discernment of right from wrong, but this home knowledge of yourself, namely, that Christ and *Adam* are the *whole* of you; that nothing is salvation, but that which is the growth of Christ in you; and that all that is done from the *power* of your fallen nature, is heathenish, is mere vanity.

Religion

Religion has no good in it, but as it is the revival of that divine nature, which your first father had from God, and nothing can revive it but that which first created it; God is no otherwise your God, but as his spirit is living within you. Satan is no otherwise knowable by you, but as his evil spirit works with the workings of your own spirit.—*Resist the devil, and he will flee from you*; but he is no where to be resisted, but *within you*; that is, to turn from the evil thoughts and motions that arise within you. *Turn to God, and he will turn to you*; that is, cleave to those good thoughts and motions which proceed from his Holy Spirit, dwelling and working in you. This is the God of your life, to whom you are to adhere, listen, and attend; therefore, my friend, be at home, and keep close to that which passes within you. Seek for no other road, nor call any thing the way to God, but solely that which his eternal spirit works within you.

The last words in your question, *(to be in the truth)* are well expressed.—To be in the truth, is to be where the first holy man was when he came forth in the image and likeness of God.——When he lost paradise, he lost the truth; and all that he then felt, knew, saw, loved and liked of the earthly, beastial world, was but mere separation from God, a vail upon his heart, and scales upon his eyes.——Nothing of his *first truth*, could be spoken of to him, even by God himself,

but

but under the vail of earthly things, types and shadows. *The law was given by Moses*; but Moses had a vail upon his face; the *law* was a vail, *prophecy* was a vail, Christ *crucified* was a vail, and all was a vail, till *grace and truth came by Jesus Christ* in the *power* of his HOLY SPIRIT. Therefore to be in the truth *as it is in Jesus*, is to be come from under the vail, to have passed through all those *dispensations*, which would never have begun, but that they might end in a Christ *spiritually* revealed and formed in the soul. So that now, in this *last dispensation* of God, nothing is to be sought after, but God's *continual* working in the soul by his Holy Spirit. This, Sir, is *where* you are to go, and what you are to do, to be *in the truth*. For the truth as it is in Jesus, is nothing else but Christ come in the spirit, the *lost life* of God quickened and revealed again in the soul.—If therefore you expect Christ to be your saviour any other way, than as he is *spiritually* born in you, you go back from the *grace* and *truth which came by Jesus*; and can at best be only a *legal Jew* or self-righteous *Pharisee*; there is no getting farther than these states but by being born of the spirit, living by the spirit, as his instrument, and holy temple in which he dwells, and works all his good pleasure. Drop this full adherence to, and dependence upon the spirit, and though all you say or do is with the outward words of the *spiritual* Gospel,

Gospel, and in the outward practice of the spiritual Apostles, yet for all this, you are but there, where those were who worshiped God with the blood of bulls and goats; for nothing but the spirit of God can worship God in spirit and in truth.

If you know how to find your own *thoughts*, you need not be at a loss to find the spirit of God. For you have not a thought, but it is either from the good of the *spirit*, or from the evil of the *flesh*. For all the good that is in any thought or desire, is so much of God within you, and whilst you adhere to, and follow good thoughts, you follow, or are led by the spirit of God. And on the other hand, all that is selfish and wicked in thought, or affection, is so much of the spirit of Satan within you, which would not be felt as evil, but because it is contrary to the *continual* working of the spirit of God within you. Turn therefore *inward*, and you will find and feel the presence of God in your soul, with the same certainty, as you find and feel your own thoughts. — For the *work* of the spirit of God is to distinguish the good and evil that are within you; and when you are wholly given up to this work of God, so as to stay your mind upon it, and expect all from it; this, my friend, will be your returning to the rock from whence you was hewn, your drinking at the fountain of living water, your living by faith, your putting on Christ, your continual hearing the Word of

God,

God, your eating the bread that came down from heaven, your supping with Christ, and following the Lamb wherever he goeth.

But your mistake, and that of most christians, lies in this; you would be good by some outward means, you would have *methods*, *opinions*, and *ordinances*, of religion, alter your fallen nature, and create in you a new heart and a new spirit; which is altogether *impossible*, for goodness cannot be brought into you from *without*;—all man's *outward good* works are only like his *outward good* words; they are of no worth in themselves, but as a godly spirit, speaks forth itself in the sound of them. This is the case of every outward work of man, be it either of *hearing*, *praying*, *singing*, or *preaching*, &c. or practising any outward observances; they are as vain as *sounding brass*, and tinkling symbals, unless they be solely the works and fruits of the spirit of God:—when a man first finds himself stirred up with religious zeal, what does he generally do? He turns his thoughts *outwards*, he runs after *this* or *that* man, he is at the beck of every *new opinion*, and thinks only of finding the truth by resting in this or that method, or society of christians.

Could he find a man that did not want to have him of his party and opinion, that turned him from himself, and the teachings of man to a God, living and working in every soul; him he might call a man of God, leading

 him

him from himself to God, saving him from many vain wanderings, and fruitless searchings. For all man's blindness and misery lies in this, that he has lost the knowledge of God as *essentially* living within him, and thinks only of God as living in some other world, and so seeks only by notions to set up an image of an absent God, instead of worshipping the God in whom he lives, moves, and has his being. Whoever therefore teaches you to expect great things from this or that sort of opinions, or calls you to any thing as *saving* and *redeeming*, but the manifestation of God in your own soul, through a birth of Christ within you, is totally ignorant of the whole nature both of the *fall* and the *redemption* of man. For the first is nothing else, but a *death* to the divine life, which lived in the first man; and the other is nothing else, but Christ revealed in man as he was at the first. *If any man* (saith Christ) *will be my disciple, let him deny himself, take up his cross daily, and follow me;* let him *deny himself*, is the highest proof, that he has lost his first *divine* nature, that he is not *that self* which came first from God, or he could not be called to deny it.

To read whole libraries on these matters is only to be bewildered in the strife of fictions, and contradictions about them. And indeed, if we were but freed from the Babel of opinions which have so long confounded the first truths

truths of the Gospel, it would be plain, that nothing could be called the *fall* of man, but his loss of the divine life, nor any thing be called his *redemption*, or the real means of it, but *solely that* which God *does* in him.—Every man has a divine nature yet concealed within him, which, when suffered to hear the calls of God, will know the voice of its heavenly Father, and long to do his will on earth as it is done in heaven. We could not be called to be heavenly, but because the heavenly nature has its seed in our soul.

If all that you trust to, long after, and depend upon, is that Holy Spirit which alone made the Scripture Saints able *to call* Jesus, Lord; if this be your faith and hope, the divine life, which died in *Adam*, will find itself alive again in Christ Jesus. And be assured, that nothing but the *new birth* can be the Gospel Christian, because nothing else, can possibly love, and be that, which Christ preached in his divine sermon on the *Mount*. And be assured also, that when the spirit of Christ is the spirit that ruleth in you, there will be no *hard sayings* in the Gospel; but all that Christ taught in the flesh will be as meat and drink to you, and you will have no joy but in walking, as he walked, in saying, loving, and doing that which he said, loved, and did.——And indeed, how can it be otherwise? how can notions, doctrines, and opinions about Christ, make you a new creature?

Ask then, my friend, no more, where shall you go, or what shall you do, to be in the truth? For you can have the truth no where but in Jesus, nor in him any farther, than as his whole nature and spirit are born within you.

EXTRACTS

FROM THE

SAME WRITER.

LIVE as you now do, in such activity of spirit, and multiplied ways of being good, though you was to live half a century longer, you would stick in the same mire, and end your life in the same complaints as filled your last letter to me.——You tell me, that after all the *great change* you have made in *your life*, you find nothing of that *inward good* and satisfaction which you have so much expected.

But, Sir, you quite mistake the matter, you have not changed *your life*; for that which only can be truly called *your life*, is in the same state it was when I first knew you. Nothing is your *life*, but *that* which WILLS and HUNGERS in you; therefore nothing reaches your life, or can make a real change in you, but the *right* will and the *right* hunger.

Practise

Practise as many rules as you will, take up this or that opinion, be daily reading better and better books, follow this or that able man, the *bread of life* is not there. Nothing will be fed in you but the vanity and self-conceited righteousness of your own old man. And thus it must be with you, till all that is within you is become *one will* and *one hunger* after that which Angels eat in heaven: in this spiritual eating of that *invisible* food, which gives life, and perfection of life to all the Angels of God, and not in any human contrivance, or activity of your own, are you to place your all as to the change of your life; it all consists in the right *hunger*, and the right *food*, and in nothing else.

The fall of *Adam*, and the origin of all sin and misery, began in his lust and hunger after the knowledge of good and evil in the kingdom of this world. By this he left and lost the food which heaven gives. He died to all the enjoyments of his first state in God.—All the evil that was hid in this earthly creation, and its numerous creatures, opened and diffused itself with all the power of a poisonous food, through his whole soul and body. But in all this nothing more came upon him, or was done to him, than that which his own hunger had eat. Here you have the fullest demonstration, *how* every change in the *life* of man is and only can be made, namely, by *hungering* and *eating*.—

Adam

Adam had not fell, had known no death of his first heavenly life, but because he hungered after the state of the animal life in this world, which is no other, but that which gives a transitory life, of divers contrary lusts and appetites, to all the beasts, birds, and insects.

This is the doctrine of the old Testament, concerning the power of hunger and eating, in the first *Adam*.——On the other hand, and in full proof that it must have been so, the second *Adam*, the Lord from heaven, in the new Testament has declared, that hunger and eating is that alone which can help fallen man to that first heavenly life, with the spiritual flesh and blood that belonged to it, saying again and again, in a variety of the strongest expressions, this great truth; "That except a man eat his flesh and drink his blood, he hath no life in him," that is, no life of that heavenly body and blood which *Adam* lost, and which alone can live in heaven.

Live in the love, the patience, the meekness, and humility of Christ, and then the spiritual body of Christ's flesh and blood is continually forming itself, and growing in and from and about your soul, 'till it comes to the fulness of the stature in Christ Jesus; and this is your true eating the flesh, and drinking the blood of Christ, which afterwards become your body of glory to all eternity. And though your reason, and outward

outward senses, whilst you are in *Adam's* bodily flesh, know nothing of this inward body of Christ, yet there it is as surely as you have the love, the patience, the meekness, and humility of Christ; for where the spirit of Christ is, there is his spiritual body.

On the other hand, live to selfishness, to pride, wrath, envy, and coveteousness, and then nothing can hinder these tempers from forming within you such a spiritual body to your soul, as that which devils dwell, and work in.

Be as unwilling as you will, to believe this, your unbelief can last no longer than till *Adam's* flesh and blood leave you, and then as sure as your soul lives, you will and must have it living, either in the spiritual body of fallen angels, or in the spiritual body of the redeeming Jesus. Oh, Sir, trifle away no more time in many matters, your first spiritual body must come again. Without it you are the very man, that came to the marriage feast not *having on a wedding garment.*

If you have many wills and many hungers, all that you eat is only the food of so many spiritual diseases, and burdens your soul with a complication of inward distempers. And under this working of so many wills it is that religious people have no more good or health, and strength from the true religion, than a man who has a complication of bodily distempers has from the most healthful food.

Do

Do not now say, that you have this *one will* and *one hunger;* for as sure as you are forced to complain, so sure it is that you have it not.

When—*Not my will, but thine be done,* is the one will of the soul, all complaints are over, then it is that *patience* drinks water of life out of every cup; and to every craving of the old man, this one hunger continually says, *I have meat to eat that ye know nothing of.*

Thy kingdom come, thy will be done, is the one will and hunger, that feeds the soul with the life-giving bread of heaven. This will is always fulfilled, for God's kingdom must discover itself with all its riches, in that soul which wills nothing else; it never was, nor can be lost, but by the will that seeks something else. Hence you may know with certainty, that if you have no inward peace, if religious comfort is still wanting, it is because you have more wills than one. For the multiplicity of wills is the very essence of fallen nature; and all its evil, misery, and separation from God lie in it; and as soon as you return to and allow only this one will, you are returned to God, and must find the blessedness of his kingdom within you.

Give yourself up to ever so many good works, read, preach, pray, visit the sick, cloath the naked, &c. &c. yet if in the doing of them you have any thing else that you will and hunger after, but that *God's kingdom*

may come, and his will be done, they are not the works of the new-born from above; for the new creature in Christ is that one will and one hunger that was in Christ; and therefore where that is wanting, there is wanting that new creature, which alone can have his conversation, which alone can daily eat and drink at God's table.

And now, my dear friend, would you be found in Christ, and know the power of his resurrection; would you taste the powers of the world to come, you must give up all for that *one will* and *one hunger*; think it not hard, or too severe a restraint, to have but one will and one hunger; it is no harder a restraint than to be kept from all that can bring forth pain and sorrow to your soul; for to have but this one will and one hunger, is to have every evil of life, and all enemies put under your feet.——On the other hand, every thing that is not the effect and fruit of this one will and one hunger, must sooner or later be torn from you with the utmost smart, or become food for that gnawing worm which dieth not.

Do you ask, how are you to come at this one will, and one hunger? I refer you to no power of your own, and yet refer you to that which is within yourself—that Holy Spirit which does God's will in heaven, is every man's portion, and the gift of God within him.——It is but lost labor to strive by any power of your reason, or self activity, to work up this one will and one hunger, or to kindle the true ardency of a divine desire

by

by any thing that your natural man can do. This is as impossible, as for fallen *Adam* to have been his own redeemer, or a dead man to give life to himself.

I am the way, the truth, and the life, saith Christ, the same as if he had said, the *way* is no where, the *truth* is no where, the *life* is no where, but in me. What room therefore for any further enquiry? Follow Christ in the denial of *all the wills of self,* and then the heaven-born new creature will come to life in you, which alone knows and enjoys the things of God.—"All depends "upon a right submission and obedience to "the speaking of GOD in your own soul. "Stop therefore all self-activity, listen not to "the suggestions of your own reason, run "not on in your own will, but be retired, "silent, passive, and humbly attentive to "the divine light within; open your heart, "your eyes, and ears, to all its impressions. "Let it enlighten, teach, judge, and con-"demn, as it pleases; turn not away from "it, hear all it says, seek for no relief out "of it, consult not with flesh and blood, "but with faith and resignation to GOD, "pray only this prayer, that GOD's king-"dom may come, and his will be done in "your soul. Stand faithfully, thus given "up to the spirit of GOD, and then the "work of your repentance will be wrought "in GOD, and you will soon find, this to be "a true saying,—that he that is in thee, is "much greater than all that are against thee."

COPY

COPY

OF A

REMARKABLE MANUSCRIPT

FOUND AMONGST THE PAPERS OF A

LADY DECEASED.

AMONG the many who after the battle of Bergen, on April the 10. 1759, were broughti nto Frankfort on the Mayne, was the Right Honourable George Charles Dyhern, Baron, Lieutenant-General of the Saxon Troops in the service of the King of France. He was born of an ancient and noble family in Silesia, the 10. of April 1710, so that was just his birth-day when he received his mortal wound. He was of equal abilities, as a minister in the closet, and as a general in the field. In his younger years, he had gone through a regular course of study in the University, and made a great proficiency in philosophy,

philosophy, especially in mathematics. Afterwards he studied divinity, particularly polemical, 'till at length he reasoned himself into an Infidel, and to such a degree, that the labours of the most learned men were entirely lost upon him.——During his illness, he shewed not the least desire of pious company, or serious discourse, 'till two days before he died; the Surgeon let his Valet-de-Chambre know, that he could not live long; the man then asked his master, whether he did not like to be visited by a Clergyman? He answered with some warmth, "I shall not trouble those gentlemen, I know very well myself what to believe and do." His man not at all discouraged, continued thus to speak: "My Lord, have you ever found me wanting in my duty all the time I have been in your service?" "No" said he: "Then, my Lord," replied the man, "It would be the first time if I did not "now take care of your soul. The Surgeons "count you past all hopes of recovery, but "every body is afraid to tell you so; I "therefore make bold to do it myself. You "stand upon the brink of eternity; pray Sir, "order a Clergyman to be called." Upon hearing this, he paused a little, but soon gave his hand to his servant, thanked him for his honesty, and ordered to send for me (Dr. Fresenius, senior of the Clergy at Frankfort.) When I came to his lodgings, the Valet told me plainly, the General was a

professed

professed Infidel; but a man of great penetration, and a master of Philosophy, I went in, and after a short compliment, said, "I am "told my Lord, your life is near at an end; "I humbly presume therefore, without any "ceremony, to ask you one plain question; "Is the state of your soul such that you can "entertain a solid hope of salvation?" He replied, "yes." "On what do you ground "this hope?" He answered, "I never in "my life committed any wilful sin; indeed "I do not deny having been often liable to "frailties; but I trust in God's mercy, and "the merits of his son, that he will have "mercy on me." These words he uttered very slowly, especially "The merits of his "Son." I made the following reply; "I "am apt to believe you are not tainted with "the grossest vices, but I fear you a little too "presumptuously boast of never having com-"mitted wilful sin; perhaps you are got "into that unhappy system, which denies "original sin, in order to run down the "doctrine of Redemption, and of our being "justified by faith in the blood of the Son "of God. If you would be saved, you "must acknowledge your being utterly "corrupted by sin, and consequently de-"serving the curse of God, and eternal "damnation. As to your mentioning your "hope in God's mercy through the merits of "his Son, I beg leave to ask, whether you "believe that God has a Son; that his Son

"assumed

" assumed our nature, to be our Saviour;
" that in the execution of his office, he was
" humbled unto death, even unto death upon
" the Cross; and that by all these his suffer-
" ings, he had given an ample satisfaction
" for us, and recovered our title to life
" everlasting." He gave the following answer: " I cannot now avoid coming to a
" more minute description of the true state
" of my soul. Let me tell you Doctor, that
" I always regularly proceeded in the course
" of my studies, and without saying too
" much, acquired some knowledge in
" Philosophy, by which I chose to myself
" a way to salvation. I purposed, to the
" utmost of my power to live a sober life,
" and to be aware of sin, and then doubted
" not, but the Being of all Beings would
" accept me. In this way, I must confess,
" I stood in no need of Christ, therefore I
" did not believe on him; but if I take the
" Scripture to be a divine Revelation, this
" way of mine I perceive, is not the right
" one: I must believe in Christ, and through
" him come to God." I replied, " You
" say if you take the Scripture to be a divine
" Revelation."——He fetched a deep sigh, and said, " O God, *thou* wilt make me say
" also, *because* I take the Scripture to be
" thy word." Here I thought it proper to say, " There are grounds and reasons
" enough to demonstrate the truth and
" divine origin of christianity: and if the

" period

"period of your life was not so short, I "would willingly go with you through the "whole system of the Christian Religion, "and from its most essential principles, "demonstrate its divine origin. We need "not now that diffusive method of reason-"ing. Faith being the gift of God, a poor "sinner tottering on the brink of eternity, "has not time to enquire about grounds "and reasons, but should rather betake "himself to earnest prayer for faith, which "if you do, I doubt not but God will give "it you." I had no sooner spoke these words, but pulling off his cap, and lifting up his eyes and hands, he cryed out, "Oh! "Almighty God, I am a poor cursed sinner, "worthy of damnation; but Lord Jesus, "eternal Son of God, thou diedst for *my* "sins also:——it is through thee alone I can "be saved. O give me faith, and strengthen "that faith."

Being extremely weak, he was obliged to stop here. A little after he asked, "Is faith enough for Salvation?" "Yes, Sir," said I, "If it be living faith." "Methinks," said he, "It is so already, and it will be more so "by and by; let us pray for it." Perceiving he was very weak, to give him some rest, I now retired into the next room; but he soon sent his footman to call me: I found him praying.——Jesus was all he prayed for. I put him in mind of some scriptures, treating of faith in Christ, and he was much delighted

delighted with them. He himself reminded me of some sacred Hymns, the chief subject whereof is Christ, which he particularly applied to himself. He was in a state more to be wondered at, than described: he was quite swallowed up by the grace of Jesus; he would not hear any thing but Jesus and him crucified. He cried out on a sudden, "I do not know how it is with me; I never "in my life felt such a change; I have "power to love Jesus and to believe in him, "whom I rejected before: Oh! my Jesus, "how merciful art thou to me!" His bodily weakness often constrained him to stop, else I am sure, a tide of thankfulness and praise, would have overflowed his mouth; his faith encreasing every minute, as to certainty, evidence, life, light and strength.

About noon I stept home; but he sent directly for me, so that I could scarce eat my dinner.*——We saw each other quite transported with joy, as partakers of the same grace which is in Jesus Christ, and in such a manner as if we had been acquainted together for many years: I found him in prayer. There were many officers of the army that came to see him continually; from whom he did by no means conceal his faith, talking always and very freely of Jesus, of the grace of the Father in him, and of the power of the Holy Ghost through him; wondering

* In Germany it is usual to dine at noon.

without ceasing, at his having found Jesus, and at that happy change, by which all things on this side eternity, were become insipid and indifferent to him.

This afternoon, he desired to partake of the Lord's supper, which he received with a melting, praising, rejoicing heart; all the rest of the day he continued in the same state of soul; towards evening he desired that I would come to him, if his end should approach, which I promised. However, he did not send for me 'till the next morning. I was told by his man, that he slept very well for some hours, and then awaking, prayed for a considerable time; that he continually in his prayer, had been mentioning the name of our Lord, and his precious blood; but that he had afterwards fallen into a delirium: yet in the midst he spoke much of our Lord, thanking God for having sent me to him, and had desired several officers of the army to make his conversion known to his court (the court of the King of Poland.) After some discourse, I asked him, if he had found that peace of soul, which is in Jesus Christ?——"At present" (replied he) "I have it in him: but this "morning I felt something I cannot de-"scribe; however, God be blessed, it is "gone; and I have enough, having found "Jesus my dear Saviour." Had he been stronger, I should have desired a more particular description of what had passed: I

suppose

suppose it was some inward trial, by which the Lord intended to bring him to a deeper poverty of spirit. I went on asking him, "Has your view of Christ Jesus and his "redemption, neither altered nor obscured "since yesterday?" "Neither altered nor "obscured," said he; "I have no doubt, "not even a remote one; it is just the same "with me, as if I had always thus believed, "and never doubted; so gracious is the "Lord Jesus to me a sinner."

This second day he was unwearied in prayer and exercises of faith: towards evening he sent for me in haste; when I came, I found him dying, and in a kind of delirium; so that I could do no more than give him now and then a word of comfort. I prayed afterwards for him, and those that were present; some of whom were of very high birth and rank. I then by imposition of hands, as usual, gave him a blessing, which being done he expired immediately. A royal Prince,* who was there, could not forbear weeping, together with the rest of the officers, who greatly lamented the death of their general, and yet praised God, for having shewn such mercy towards him.

I wrote an account of it without delay to his mother, and had an immediate answer. She was a lady of seventy-two, of exemplary

* Prince Xavier of Saxony, Commander of the Saxon troops at the battle of Bergen.

piety;

piety; she praised the Lord for his infinite mercy; adding, that God had answered the prayers which she had never ceased to offer on his behalf, for many years.

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